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The thirteenth, that they shall not be obliged to go to another lodging out of the hall.

The fourteenth is, that whosoever shall reside in it one day and a year, if he be a man of property, he becomes of the same privilege as a man of the country.

If there be any who question any of these privileges, the college of Bangor and that of Beuno are to defend them*.

ANTIQUITIES.

I. DRUIDICAL MONUMENT IN GUERNSEY.

WE insert, with pleasure, the following communication respecting a supposed Druidical relic in the Island of Guernsey, though it does not appear, that the Druidical character of the monument in question has been ascertained with a precision sufficiently satisfactory. However, as the investigation of the antiquities of the Cymry, of whatever country, forms a leading object of this work, all inquiries, tending, however remotely, to this end, cannot fail to be welcome to the pages of the CAMBRO-BRITON. For this reason, our Guernsey Correspondent's Letter merits a grateful acknowledgment; and we should be glad, if, at a future opportunity, he could supply us with some less equivocal proofs of the peculiar character which he ascribes to this remnant of ancient days, by comparing it with such others as are acknowledged to be of Druidical origin. In the mean time we recommend the example he has offered to general imitation, since it is only by the hearty and patriotic co-operation of our readers, in this, as in every other, branch of our inquiries, that we can hope to arrive at any satisfactory result.

condly, to the gifts customarily bestowed upon bards and musicians in their triennial circuit, or *cyleh clera*. Both these ancient customs are particularly specified in the Laws of Hywd, a translation of which was commenced in the last volume of the CAMBRO-BRITON.—ED.

* The colleges of Bangor and Beuno were founded respectively in the years 525 and 616, the former by Deiniol, son of Dunawd ab Pabo, or, according to some, by Maelgwn, and the latter by St. Beuno, the founder of several other religious institutions in Wales. Bangor still retains its original name; and the college of Beuno is now called Clynog Vawr.—ED.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The CAMBRO-BRITON, which was introduced to me soon after its commencement, afforded me so much pleasure (for I ever took an interest in ancient British affairs), that it is now regularly supplied to me by the first conveyance immediately after its publication.

The following account of a curious monument, discovered some time since on this Island, may probably be worth inserting in your excellent work, which would oblige

Your's, &c.

Guernsey, June 23, 1821.

LOUIS JOS. DE CAISNE.

ON the top of a hill about one mile from the Vale Church, on the border of the sea, on this Island, stands one of those remarkably curious remains of the primitive religion of Gaul and Britain, viz. that of the Druids, and the only thing of the kind to be found in the Island.

The discovery of this monument was in consequence of a plan in contemplation to build a tower on the spot, in digging for the foundation of which this discovery took place; and it was, by order of Sir John D'Oyle, immediately cleared of the sand and earth, which covered it, and the project of building a tower was then relinquished.

The monument is composed of rough granite stones, in number eighteen, of which fourteen are erect, about six feet above the surface; the other four compose the whole of the roof, and are of an immense size. On the within side the stones are perfectly smooth, and, on the out-side, rounded. The flooring is composed of remarkably curious small pebble stones, the whole of which, being nearly of one size, are about three inches long and one in diameter, and remarkably regularly set.

The entrance is at the narrowest end, and a person may enter by stooping, it having been filled up, in a great measure, by the sands and washing of the sea.

It has not yet been ascertained what depth these stones are in the earth; but this much is certain, that there is, at least, as much length within the earth as without.

It may be observed, that this monument is surrounded by a kind of wild rose, which supplies the place of grass. These are in general of the height of three inches, and of a fine straw colour. The rose itself is particularly large, and its leaves remarkably small.

THE following letter of Argus; which relates to the inscription recently discovered at Pentravoelas, and of which a fac-simile appeared in the last volume, is inserted, not because we assent implicitly to the propriety of his interpretation, but because, as he justly observes, a variety of conjectures may tend to elicit the truth; we cannot help premising, however, that ARGUS appears to be in error with respect to the letter in the first line, which he calls S., and which seems obviously to be an E., corresponding with the same character in other ancient inscriptions; and it deserves also to be noticed, that it bears no resemblance to the letter, acknowledged to be an S., in the word EJUS, in the last line.

II. INSCRIPTION AT PENTREVOELAS.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—IN the last volume of the CAMBRO-BRITON, page 410, there appeared a *fac-simile* of an Inscription discovered at Pentrevoelas, in Denbighshire. I was much gratified with the opinions of the two learned antiquarians on the subject.—P. B. W. decyphered it “*Brohomael*, or *Brochmael*, hic jacit et uxor ejus Canne;” but the letters I. A. T., at the commencement of the second line, were left out. Mr. W. O. Pughe added the three preceding letters to *Brohomael* (or it may be read *Brychymael*), which renders it *Brychymaeliat*; but, after all, the letter S., in the first line, is overlooked*. Independent of this, the word *Brychymaeliat*, which signifies a descendant of *Brychmael*, must be allowed to be rather too ambiguous, according to the simple and plain style of the ancient inscriptions. The Inscription, I grant, cannot, with certainty, be decyphered at this distance of time, without some information respecting the event; but, however, as reiterated conjectures sometimes bring out the truth, permit me to offer another to the list; “*Brych. o Mâslliat hic jacit et uxor ejus Caune*,”—*Broch* or *Brych*, an abbreviation of *Brychan*, and *Mâslliat*, probably a corruption of *Maesllwyd*. Hence the Inscription might be read—“Here lies *Brychan* of *Mâsllwyd* and his wife *Caune*;” and, as it has been a prevailing custom amongst the Welsh, from time immemorial, to be nominated after their places of residence, so far may this interpretation lead to a farther inquiry.

May, 1821.

ARGUS.